NOTES

(Continued)

formed Progressive Party—a conglomeration of Mahasabhites, Congressites, a few misguided Muslims and others—precipitated matters. As usual, he tried to gain time to consolidate his position by reiterating his loyalty for the *th* time to the Muslim League and demanding an inquiry. But Mr. Jinnah, who had seen through the game, took prompt action; but not without giving him an opportunity to send in his explanation which he had none. By his gross misconduct Mr. Huq has harmed Muslim interests, especially in Bengal. He has created the Bengali and non-Bengali question. He has sold the Muslim majority of the province, in lieu of his nominal Premiership, to the Hindu minority there. It is for the Musalmans of India generally, and those of Bengal in particular, whom he had always used and now betrayed by robbing them of the full fruits of their majority, to make his public life an impossibility.

A COMIC RESOLUTION

Criticising the resolution passed by the Congress members of the U. P Legislature under the presidentship of Mr. Govind Ballab Pant, the ex-Premier of U. P., at Lucknow on Sunday, December 7 last, and published in the Press on Tuesday following, Mr. M. Iqtidaruddin Hasan, M. L. A. (U.P.) says:

It is a typical instance of the most inconsistent, illogical and confused Congress mind. It came to me all the more as a surprise when I read in the Press that Mr. Jawaharlal Nehru had not only given his blessings to it but that he was its *de facts* author. Though completely under the thumb of the Congress Lord of Wardha, that so-called stout champion of socialism, Mr. Nehru was at least capable of clear thinking—so I had always thought. But the way in which the resolution has been drafted has completely disillusioned me in that regard.

A careful perusal of the resolution will show that it is composed of three parts. The first part is the customary Congress rebuke to the British for being an 'alien autocracy' and an 'external authority'. Mr. Nehru has, however, not told us what he expected the British authority in India to be. Though I can pretty well discern therein the under lying and real object of the Congress—namely, the passionate desire for establishing Hindu Raj in India in order to keep under their heels other nationalties, specially the Musalmans—I am not at the moment interested in that aspect of the resolution.

The second part is a lip sympathy with the sufferers in the present war, particularly with the peoples of Russia and China. This demonstration of sympathy is, of course, very liberal in its scope, in as much as the sympathy embraces both the aggressor and the aggrieved. The resolution on this point says: "This meeting sends its earnest sympathy to all who have suffered and are suffereing in this overwhelming catastrophe". On hearing of this sympathy Herr Hitler might well feel justified in directing his propaganda department to utter a few words in praise of the Indian Congress, as one might have sometimes heard Berlin Doing on the radio.

The third part of the resolution is an interesting admixture of hope and despair. It incorporates a process of curious reasoning. The opening paragraph of this part of the resolution entertains a pious hope that 'out of the destructive fire of war will emerge a better and juster order, founded on a world federation of free nations, in which complete freedom and equality of opportunity for all nations will be assured, domination of one country by another removed and all armed warfare for settling international disputes abolished.' In this connection one would like to know from the learned author of the resolution as to which party in the war—Hitler's party or his opponents—he wants to win, in order that such a state of things may be suddenly brought into existence. Perhaps he would never give a direct answer to this question. In any case he seems to be sure that out of the evil of armaments and its use some good is bound to come. Assuming, however, that the desired ideal state of things shall result from the 'armed warfare,' what other methods—which he has never told us—will the learned author of the resolution devise 'for settling international disputes'. Why wish for abolition of 'armed warfare' when it is such an unmixed blessing as to produce 'a better and juster order founded on a world federation of free nations'. One entirely fails to see how the two conflicting statements can possibly be reconciled. It will be remembered that his Chief of the High Command, Mr. Gandhi, had once advised Britain to lay down arms before Hitler; but British statesmen, who were yet repenting their policy of disarmament and did not consider themselves lunatic enough to follow such advice, declined it with thanks.

The concluding portion however, of this part of the resolution is nearer home as it refers to India. It reads: "The freedom of four hundred millions people of India is an essential ingredient of such an order and unless this is achieved, the old causes of war and conflict will remain and the people of India will continue to challenge every attempted solution. The policy of the British Government in regard to India has made it clear that it has no intention to give up its imperialist domination of India." It is here that the resolution betrays utter despair and promptly wipes out all hopes of a 'better and juster order founded on a world federation of free nations' emerging from the 'destructive fire of war.' Does the learned author of the resolution mean to say that his 'better and juster order' will emerge from the defeat of Britian and her allies? If he really does mean it, then his sympathy with Russia and China—the allies of Britain—will become meaningless. This amazing statement is just as much inconsistent and irreconcilable as any other in the resolution. This concluding portion of the resolution prescribes a condition precedent for that 'better and juster order' and that condition is the freedom of India before Mr. Nehru and his Congress colleagues would allow the better and juster order to prevail. Not only this, but he thinks that if

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